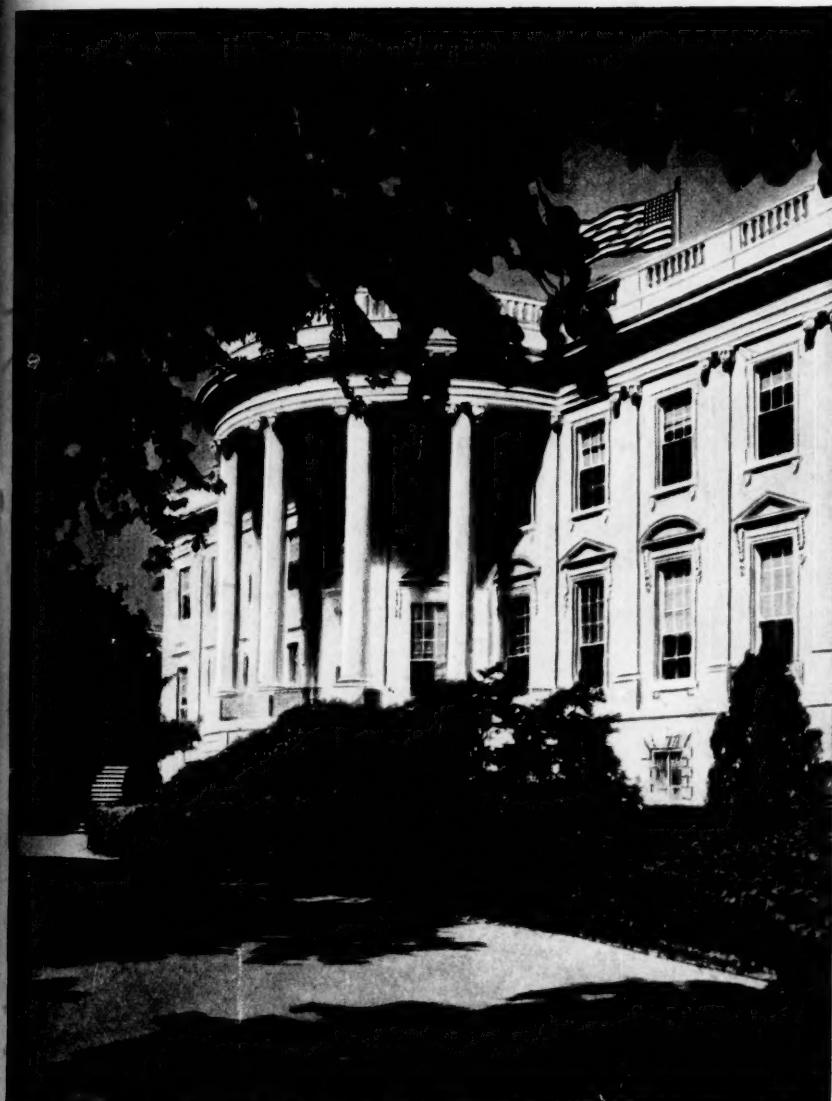


Religious Institute
of America

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



U. S. U., WASH., D. C.

THE SOUTH FRONT OF THE WHITE HOUSE

CHURCHES MEDDLING WITH POLITICS — Page 122

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it; Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre; associates, H. H. Votaw and M. C. Taft), or any of the affiliated organizations given below:

AFFILIATED ORGANIZATIONS

Atlantic Religious Liberty Association (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, E. K. Slade.

Eastern Canadian Religious Liberty Association (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, W. C. Moffett.

Central States Religious Liberty Association (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, 303 W. Seventh St., College View, Nebr.; secretary, J. J. Nethery.

Columbia Religious Liberty Association (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, 507 Flower Ave., Takoma Park, D. C.; secretary, A. J. Clark; associate, B. G. Wilkinson.

Northern Religious Liberty Association (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2718 Third Ave., South, Minneapolis, Minn.; secretary, Charles Thompson.

North Pacific Religious Liberty Association (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Secretary, Morris Lukens, 202 South Pelouse St., Walla Walla, Wash.

Pacific Religious Liberty Association (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. M. Adams, Box 7, Lodi, Calif.

Southeastern Religious Liberty Association (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 202-216 First National Bank Bldg., Chattanooga, Tenn.; secretary, W. H. Heckman.

Southern Religious Liberty Association (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, and Mississippi): Office, 2001 24th Ave. N., Nashville, Tenn.; secretary, O. F. Frank.

Southwestern Religious Liberty Association (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, 518-519 Terminal Bldg., Oklahoma City, Okla.; secretary, M. B. Van Kirk.

Western Canadian Religious Liberty Association (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, Lacombe, Alberta; secretary, S. A. Ruskjer.

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Published Quarterly by the
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XXIV

FOURTH QUARTER, 1929

NO. 5

CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor
HEBER H. VOTAW, Associate Editor

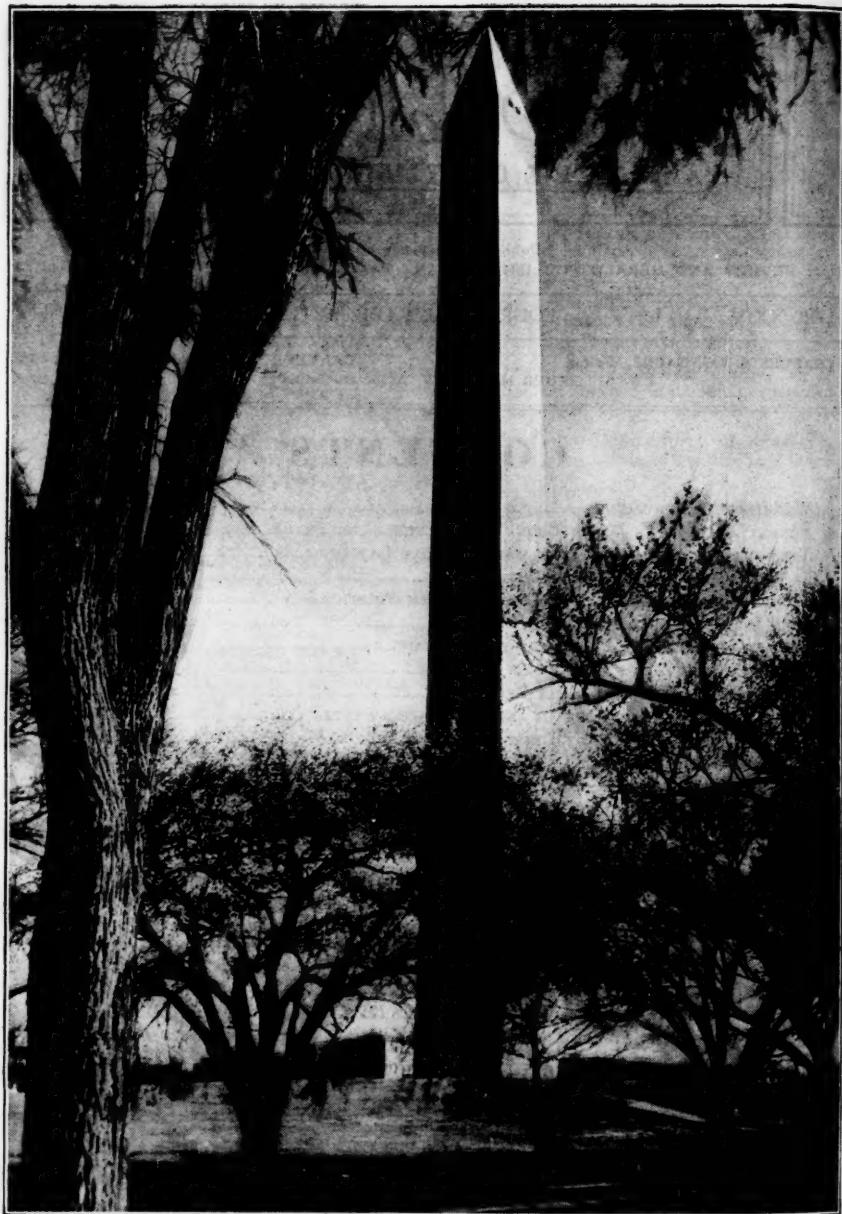
CONTENTS

WASHINGTON MONUMENT.....	Frontispiece
SUNDAY BLUE LAWS URGED UPON WASHINGTON.....	115
VERMONT SUPREME COURT LIBERALIZES SUNDAY LAW.....	118
IS THE COURT BEYOND PUBLIC CRITICISM?.....	120
PROTEST AGAINST CHURCHES' MEDDLING WITH POLITICS.....	122
SOUL LIBERTY.....	123
SUNDAY BLUE LAWS CONDEMNED BY LUTHERANS.....	124
THE MENACE OF MASS PRODUCTION OF LAWS.....	125
FRIDAY OBSERVANCE BY LAW IN PERSIA.....	127
THE CHURCH IN GREAT BRITAIN AND THE UNITED STATES.....	128
HALT WHITE HOUSE USE BY DELEGATIONS FOR PROPAGANDA.....	129
THE BATTLE OF TRUTH.....	130
THE BENCH OPPOSES SUNDAY LEGISLATION.....	132
REPLY OF ASSOCIATION OPPOSED TO BLUE LAWS.....	133
SUPREME COURT UPHOLDS GOVERNOR AND LEGISLATURE OF TENNESSEE FOR DOING BUSINESS ON SUNDAY.....	135
RELIGIOUS FREEDOM WINS IN SOUTH DAKOTA.....	138
PREACHER WARNS CHURCH TO KEEP OUT OF POLITICS.....	138
BIOGRAPHY OF THE BLUE LAW FAMILY.....	139
WHAT ARE BLUE LAWS?.....	140
LUTHERANS AGAINST RELIGIOUS INSTRUCTION IN STATE SCHOOLS.....	140
SUNDAY BLUE LAWS PLANNED FOR NEW YORK.....	141
CALENDAR REFORM INVOLVING RELIGIOUS AND CONSTITUTIONAL RIGHTS.....	142
THE PLACE OF THE CHURCH AND THE STATE IN THE AFFAIRS OF MEN.....	143
NEWSPAPER COMMENTS.....	144
SPARKS FROM THE EDITOR'S ANVIL.....	145

Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.—One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1.00; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each 9 cents. No subscriptions for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order, or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



EWING GALLOWAY, N. Y.

Washington Monument, one of the tallest memorial shafts in the world, is also one of the chief attractions for sight-seers in the capital at Washington, D. C. The monument is 555 feet high. A large elevator carries hundreds of tourists daily to the floor near the apex, where there are apertures for observation purposes. Many climb the stairs to the top when the lift is not running.

LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

VOL. XXIV

FOURTH QUARTER, 1929

NO. 5

Sunday Blue Laws Urged Upon Washington

THE New Bedford (Mass.) *Evening Standard* of July 15, in an editorial, makes the following timely observations concerning the objective of the delegation of the Lord's Day Alliance which called upon President Hoover, urging him to use his influence to put the Lord's Day Alliance Sunday blue law program through Congress, so that Washington might set a good example to the rest of the nation in proper Sunday observance under law; we read:

"President Hoover has been asked by a delegation to give his support to the Lankford bill, or its equivalent, providing strict Sunday laws for the District of Columbia. While we do not know all the provisions of the measure, it is commonly called a blue law. So far Representative Lankford has been unable to get it out of committee, which of itself suggests that it is the kind of law that the majority of people these days would consider oppressive.

"In urging the President to support it, a spokesman for the Lord's Day Alliance said that 'the home of the nation's capital should set a good example to all our people.' This may be true, but if the example suggested is to be set, it should be set by the people of Washington, and that, under the circumstances, is impossible. If the Washingtonians want a Puritan sabbath, it is their privilege to have it, but it should not be imposed on them by Congress. It is notorious that people are often tempted to burden others with restrictions that do not apply to themselves. Washington is governed by persons who are there only when Congress is in session. Perhaps this is, on the whole, a proper arrangement. But where local

Comments From the Press and Capital Organizations

self-government is denied, Congress should be very chary of passing blue laws unless the inhabitants of the District have made it clear that they want them."

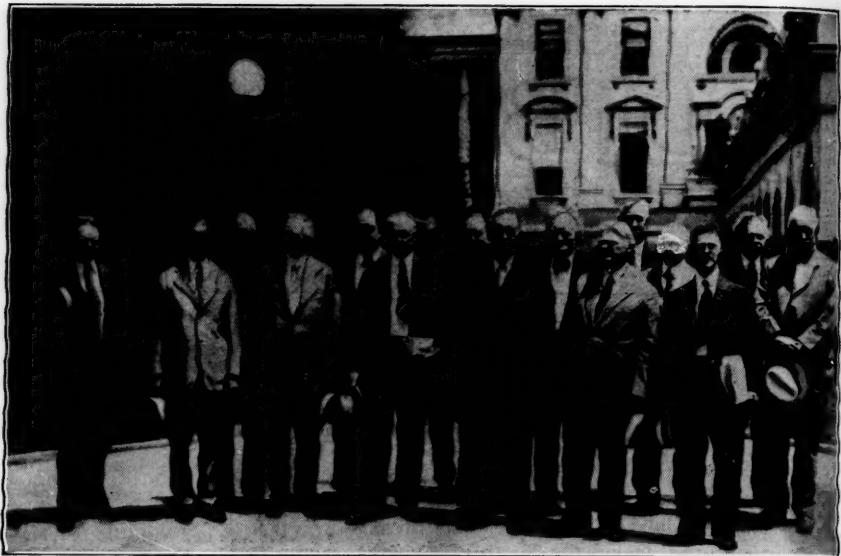
The inhabitants of the District of Columbia made it very evident, as soon as it became known that the Lord's Day Alliance had called upon President Hoover for the purpose of gaining his indorsement for a Sunday blue law program, that such an un-American and un-Christian imposition was not acceptable to them.

The next day after this delegation made its first visit to the White House to gain the President's support in favor of the Lankford Sunday bill, which they have been sponsoring during the past three Congressional sessions, the people of the District began to voice their opposition through the Washington newspapers.

The Washington *Times* printed the following news item, showing the immediate reaction from various organizations and leaders in the District of Columbia to the blue law program:

"Ranks of Washingtonians who for years have fought enactment of the Lankford Sunday closing law, still stand solidly opposed to proposals to enact blue laws for the District.

"Business, religious, civic, and patriotic leaders today joined the phalanx which has thus far repelled the movement for enactment of the blue laws, and it was announced that a solid front will be presented at the next session of Con-



INTERNATIONAL

Delegates of the Lord's Day Alliance Who Recently Called Upon President Hoover, Seeking His Aid in Their Campaign to Secure a Sunday Law for the District of Columbia

gress, when another determined effort is to be made to obtain passage of the measure.

"Among those who today registered opposition to the Lankford measure, for which the aid of the President was asked yesterday, are leaders of the Washington Board of Trade, the conference of Seventh-day Adventists, the Merchants and Manufacturers Association, the Washington Chamber of Commerce, the American Legion, and the Association Opposed to Blue Laws.

"Charles W. Darr, president of the Chamber of Commerce, pointed out that that organization has formally opposed the Lankford measure since its introduction. Darr and other chamber leaders have appeared before Congressional committees in opposition to the measure. There is no reason to believe the chamber has changed its stand, Darr said today, unless the opposition to the measure has become intensified.

"Maj. Gen. Anton Stephen, president of the Merchants and Manufacturers Association, declared that while he was not in a position to discuss specific details of the Lankford measure, he favors the European idea of Sunday. By this he said that he meant regular attendance at church and a strict observance of the Sunday during church hours, with a relaxation afterward.

"The Board of Trade is still ready to 'go to the bat' against the Sunday closing measure, its leaders asserted today. When the Lankford measure was introduced in 1926, the board registered vigorous opposition to its enactment, and

a special committee headed by Joseph A. Burkhardt carried this opposition before Congressional committees. The board's position is that the bill would prohibit peaceful, harmless amusements, which are not morally wrong, except in the opinion of those who assume a 'holier than thou' attitude.

"Harlan Wood, commander of the District department of the American Legion, declared that Bishop Cannon and his followers 'are on the wrong track' in seeking Sunday legislation.

"Such legislation only boils down to the fact that the reformers are trying to make Congress do what the ministry is failing to do," Wood declared. "You can't legislate evil out of the world. If they take away all the Sunday amusements, what are people going to do?"

"Dr. C. S. Longaere, of the Seventh-day Adventist Conference, with headquarters at Takoma Park, D. C., also went on record as opposing in behalf of the Conference, the efforts of Bishop Cannon and the Lord's Day Alliance.

"Such legislation is nothing short of religious and sectarian legislation," Dr. Longaere said. "We feel it is not the proper sphere of churchmen to ask legislative aid in enforcing religious duties. The ministry should teach people the best life, and not have to ask for police aid."

"It is also most unfortunate," Dr. Longaere continued, "that Bishop Cannon and his delegation are attempting to fasten the friends of prohibition to the blue law cause."

"There are thousands of sincere friends of prohibition who have no patience with the legislation sponsored by this group. They are serving only to divide the prohibition backers throughout the country."

"Shortly after the visit to the White House of Bishop Cannon and the delegation from the Lord's Day Alliance, Linn Gale, president of the National Association Opposed to Blue Laws, issued a statement saying his organization 'cannot imagine that President Hoover, a super-engineer, with the viewpoint of the twentieth century, will seriously consider indulging a measure to bar Sunday movies, baseball, golf, and other amusements.'

"Bishop Cannon and his companions were granted a five-minute interview with Mr. Hoover, who listened graciously to their plea, but did not commit himself.

A. A. A. Leader Opposed

"Ernest N. Smith, general manager of the American Automobile Association, joined the rapidly growing ranks of those opposed to the blue law.

"These misguided individuals apparently feel they can legislate morality into a community," Smith said. "The law of the land is to be found in the righteousness of the people, and not in the dictates of a minority which makes a mockery of religion by advocacy of restriction of wholesome pleasures.

"There are thousands of people in this country who can only take their families to the country and to the beaches Sundays.

"To deprive them of these wholesome opportunities seems to me to be regrettable.

"The proposed law would serve neither a human nor a religious purpose, and would create hate. It is too bad that such men must cloak their narrow desires to regulate their fellow beings under the cloak of religion."

Seek Blue Law Paradise

An editorial in the Washington *Herald* of July 12, from the pen of Arthur Brisbane, stated that the Lord's Day Alliance was "harassing" President Hoover, the great engineer, by asking him "to develop and enforce blue laws. The blue law gentlemen want Washington made into a 'blue law paradise,' that the city may be an example to the nation. Poor President Hoover, listening to six speeches in favor of Sunday blue laws, all in one day, must wonder when the country will allow him to do some engineering."

The following excerpt from an editorial in the Washington Post of July 12, states:

"A new fight over proposed Sunday closing or 'blue law' legislation for Washington, broke around the head of President Hoover yesterday, and the prospect was that unless he side-steps, it will plague him for many a day.

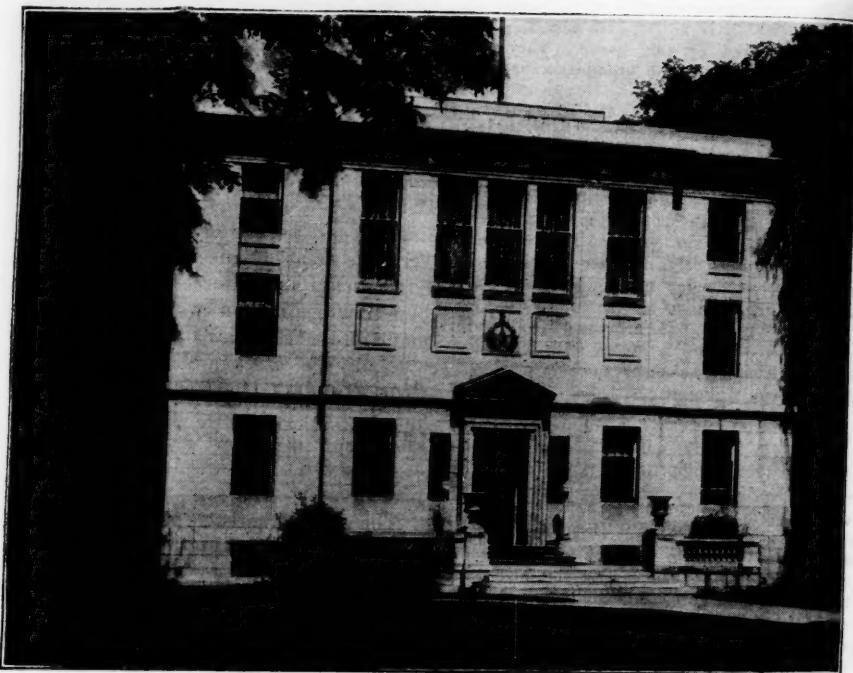
"Early yesterday a delegation representing the Lord's Day Alliance, which included among

(Continued on page 137)



EWING GALLOWAY, N. Y.

The Library of Congress in Washington, D. C., Taken From the House Office Building



HOUSTON STUDIO

Supreme Court Building of the State of Vermont

Vermont Supreme Court Liberalizes Sunday Law

THE supreme court of Vermont, in setting aside the conviction of a seller of ice cream soda and soft drinks on Sunday, has given the Sunday blue law of Vermont a black eye. In so doing, the supreme court has taken a broad, liberalizing view of the existing Sunday law of that State prohibiting secular business or employment on Sunday, "except works of necessity and charity," and has ruled that in a determination as to whether a work is one of necessity, the "work" should not be given a limited meaning of being absolutely essential or impossible to forgo. The court decided that if the particular activity is one considered normally or morally fit under the circum-

By
C. S. Longacre

stances of the case, the law is not violated.

"The test of the Vermont 'blue law' arose in the case of State vs. Corologos, in which the defendant was arrested for selling ice cream soda and soft drinks on Sunday, and was convicted. The defendant's appeal was based on his contention that the charge of the trial judge led the jury to believe that only dire necessity for the objects purchased would justify their sale. The opinion of Justice Slack, directing a new trial on the ground of error in the charge, said:

"We are now asked to give a far broader meaning to this statute than was necessary in those cases. Indeed, by the motion for a directed verdict we are asked to say, as a matter of law, that the business in which the evidence tends to show respondents were engaged was necessary within the meaning to be given the statute at the present time. To do this would

require us to hold that such business was so clearly a work of necessity that reasonable minds could not differ on that question. This we are not prepared to do under any interpretation of the word that has come to our attention.

"Moral Fitness"

"The word "necessity," as here used, was doubtless intended to mean not a physical or absolute necessity, but a moral fitness and propriety of the business or employment engaged in under the circumstances of each particular case. Such was the meaning given this word in *Flagg vs. Millbury* (4 Cush., Mass., 243), a case frequently cited, and followed in *McCleary vs. Lowell*. See also cases collected in "Words and Phrases" (Vol. V, page 4729 et seq.). If the court could have gone a step further in those cases, and said what work was morally fit and proper to be done on Sunday, it would have rendered an invaluable service, but the nature of the subject and the exigencies of society made this impossible. Manifestly no fixed and unvarying definition of the word as here used can be given. What may not be necessary under one set of circumstances may be necessary under different circumstances. . . .

"Gathering sap on Sunday to prevent a great waste thereof was regarded a work of necessity in *Whitecomb vs. Gilman*. So, too, a journey on the Sabbath to visit one's children who were properly away from home, was held lawful under a statute prohibiting travel on that day, except from necessity or charity (*McCleary vs. Lowell*). On the other hand, we held in *Holeomb vs. Danby* (51 Vt., 428) that a journey on the Sunday simply because the traveler wanted all of the week days for work, did not constitute either a legal or a moral necessity. . . .

"The statute should have a reasonable construction so as to promote the end for which it was enacted, and thus cover every class of business or employment other than those that fall within the exception, namely, such as are necessary or charitable. It is apparent that the word "necessity" should not be held to mean the same thing now that it did when the original act was passed, since many things that were then deemed luxurious or did not exist at all, are now regarded as necessities.

"It is a matter of common knowledge that a physician and perhaps a trained nurse are now deemed necessary in many cases that were formerly treated with household remedies. Other equally striking illustrations attesting the changed view regarding necessities during the past forty or even twenty years might be given, but this is needless, since they are known to all. Then, too, the tendency of public opinion in this State respecting Sunday observance, is evidenced by various legislative enactments. The law prohibiting Sunday travel, except for cer-

tain purposes, was repealed in 1894, since which time such travel has been lawful. And in 1921, by the very act under consideration, the inhibition respecting certain games, sports, and amusements was removed, and the same are now lawful. . . .

"We are satisfied that the word "necessity" should be construed with reference to the present conception of its meaning. . . . What constitutes a necessity depends upon the circumstances of each particular case considered in the light of present-day conditions and requirements. If it be objected that this leaves the question unsettled, with nothing for future guidance, we can only reply that that is not our fault."

The supreme court ruled that selling ice cream soda and soft drinks is "morally fit" on Sunday, the same as it is on other days of the week, and so should not be among the prohibited "works," but among the modern "works of necessity," on Sunday.

Of course, the court is right in giving this secular or civil definition of what is "morally fit" on Sunday. Any logical mind can readily grasp the idea that what is "morally fit" on one day, is so on every day; and an act which is immoral, is so irrespective of the day on which it was committed. What is civil on Monday is civil on Sunday, and the civil government is ordained to uphold civil acts, and not condemn such on any day of the week. Whether the act is religious or whether it is sinful, is not the prerogative of the civil court to decide. Religious acts and sinful conduct are determined solely by religion and by the conscience.

All these religious laws should be repealed by the State legislatures, and then it would not be necessary for the courts to resort to new definitions of terms and fine logic in order to uphold justice and human rights in the face of an obsolete and antiquated law which has no proper place on the civil statute books. We hope the day may come when our legislators will frame laws in harmony with American ideals of civil jurisprudence, and will repeal all the religious laws that are still pestering our civil courts as well as the consciences of dissenters.

(Concluded on page 121)



Justice, Instruction, and Moderation. A Painting by Frederick Dielman

Is the Court Beyond Public Criticism?

THE editors Louis B. Seltzer and Carlton K. Matson, of the Cleveland *Press*, recently criticized Common Pleas Judge Walther for issuing an injunction restraining the sheriff of Cuyahoga County, Ohio, from interfering with the "contribution system" of betting at race tracks, with a proviso attached to the injunction, stating, "providing it is not illegal." The editors of the Cleveland *Press* promptly denounced the court's ruling as either "monstrous or ridiculous."

The court at once cited the editors in contempt. The editors employed former Secretary of War Newton D. Baker as their counsel, and Mr. Baker contended during the trial that criticism of the acts of any or all public officials is an American prerogative—with no exception in the case of judges.

The editor of the *Evening Courier* of Camden, N. J., July 19, 1929, in commenting on Mr. Baker's position, says:

"Mr. Baker's argument is eminently sound. There is no reason why, in a democracy, any

judge should be above public criticism. Judges are human, and therefore not in-

fallible. And even when they are not wrong, they assume a vicious dictatorship when they attempt to muzzle a free expression of opinion concerning their acts.

"Originally, citation for contempt was provided so that judges might keep order in the court room and to protect themselves from the vengeance of disappointed litigants.

"But when a jurist uses that power to suppress criticism of his acts,—criticism not made in the court room, or during the proceedings,—then he is not only abusing his judicial powers, but is also trampling upon one of the most sacred of American rights—that of free speech and freedom of the press."

In this case Judge Walther was both the prosecutor and the judge, and Mr. Baker lost his case, and the editors of the Cleveland *Press* were both fined and given a thirty days' jail sentence. But Mr. Baker has taken an appeal to a higher court, and the editors are out of jail under bond until the case shall have been properly adjudicated.

Several of Judge Walther's eleven associates on the common pleas bench after-

ward expressed the conviction that his order sentencing the two Cleveland editors to thirty days in jail and \$500 fine for contempt, must be overruled by a higher court "if the cause of civil liberty in this country is to be sustained."

One of the associate justices, requesting his name to be withheld, said:

"Having long been a judge myself, I naturally feel that the dignity of a court is more or less sacred. But the dignity of a court can never be as sacred as the right of free speech—the right of the people to criticize the official acts of their public servants.

Libel Suit Relief

"If Judge Walther was falsely accused in the press editorial, he should have sought relief in a libel suit. If his sentence is upheld in the court of last appeal, I tremble to think what terrible power we judges shall be given. We shall have the authority to ravish the public rights, and at the same time to gag the newspapers so that our corruption cannot be revealed.

"I would be afraid to possess such czarlike power. I would be afraid that some day the temptation might come to use it. The history of court procedure, and of human nature, proves that when an individual is granted unlimited authority, he frequently invokes it."

The judge quoted expressed the fear that the higher courts may uphold Judge Walther. He remarked that the tendency of courts recently has been to bestow upon themselves an ever-increasing authority. He suggested:

"If that tendency is carried to the ultimate, there must come a time when the people will revolt against the courts."

Some time ago the officialdom of the city of Chicago brought libel proceedings against two leading newspapers of Chicago, alleging that they had published false statements regarding Chicago's financial standing, and had thereby injured its credit, and the city had suffered thousands of dollars in damages. The municipality of Chicago sought to restrict the right to criticize its "official acts."

The judge in the Chicago case gave utterance to a cardinal maxim when he said that the harm which would certainly result to the community from "an officialdom unrestrained by fear of pub-

licity is incalculable." Freedom of the press is the palladium of American liberties, the stabilizer of government, the corrector of abuses, and the open forum of the people. To limit the freedom of the press beyond the restrictions of our libel laws, is to take an inalienable right from the people.

If the court has an unrestricted right to reach out beyond its own jurisdiction and litigants before the bar of justice, and lay its hands on any man, from the President of the United States down to the humblest citizen, for honestly and sincerely criticizing "the official acts of the court," the court may expect that some day the people, who are the real rulers, will decide to limit this arbitrary and absolute right for the sake of their own protection. We shall await with great interest the decision of the supreme court of Ohio in this appealed case. It is only fair that a neutral court should be the arbiter of contempt proceedings where the court reaches out and lays its powerful hand upon others than those who are litigants before the court, and condemns them on a charge of public criticism.

C. S. L.

Vermont Supreme Court Liberalizes Sunday Law

(Concluded from page 119)

We commend the supreme court of Vermont for their broadmindedness in liberalizing a drastic religious law which the legislature should have repealed long ago, and we trust that the supreme courts in other States may have the courage to follow this judicial precedent in aiding the cause of religious freedom in these United States.

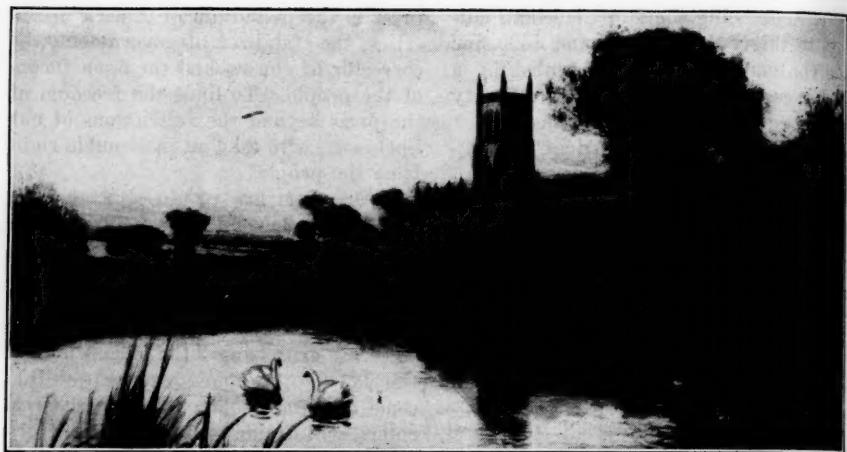


To discover your weakness is to find your strength; to disclose your strength is to manifest your weakness.



SOCIAL excellence loses its glory when its rules become despotic.

not th
direct
consci



© TABER PRANG

STUART LLOYD, ARTIST

Protest Against Churches' Meddling With Politics

UNDER the heading, "Church and State," an editorial from the Chicago *Tribune* of May 29, 1929, contains some forceful statements concerning the vital principles which underlie the American system of government. The writer recognizes that both church and state have proper spheres, but that any attempt to use the arm of the state to enforce purely religious creeds is bound to be disastrous in the end, to both religion and the civil government. The editorial is worth quoting in full:

"The protest against politics in the church is gaining force. The Episcopal bishop of the Washington, D. C., diocese spoke with force against it the other day. The new moderator of the general assembly of the Presbyterians, Dr. McAfee, in his address of acceptance, said: 'It is not the church's business to make laws, nor directly to participate in their making. Likewise, it is not our business to enforce laws, nor to enter into their enforcement. It is our part to spread the spirit of observance of all law.'

By
Heber H. Votaw

"An influential group of Chicago clergymen, of which Dr. Shailer Mathews is a leader, has made the same pronouncement, and is to

hold public meetings in the city for the purpose of stimulating the civic conscience on behalf of good government and better civic standards. It expressly eschews political activity in the familiar form of supporting favored candidates and attacking unfavored candidates, and proposes to keep within the true function of the church, which is to reach the conscience of men, and not to dragoon them to an imposed course of conduct.

"There is nothing more needed in the nation today than these assertions of the distinction between the proper influence of the churches in our civic life and the seizure of political power by clerical and church organizations. The latter is not only demoralizing to political action, but injurious to the proper influence of the churches,—a twofold evil which is familiar in history and which therefore we ought in our age to know enough to avoid.

"The function of the church, in so far as it is an institution of organized society, is to create the will to righteousness. It is not the function of the church, in the American principle, to organize political action, to elect civil officials, to make laws, or enforce them. It is

not the function of the church to control and direct the political organism, but to reach men's consciences, and thus assure right conduct in

all the individual's action, private and public, rendering unto Caesar the things that be Caesar's and unto God the things that be God's.

"Impatient reform seeks short cuts to right in public administration. They are delusive and create new evils oftener than they cure old. There is also the call to human appetite for power, for domination, for public notice. They are the source of political activity in the churches and clergy, and they lead to confusion in public affairs, to disrespect for religion and church influence in public morals, and to deep-seated resistance to its mandates.

"The American people are morally a high-grade people. They had with reason a traditional belief in the wisdom of a clear separation of church and state, which is not satisfied with formal distinction, but demands a real one. They believe that if the church cannot rely upon its own special function, its own ability to reach the consciences of men, but seeks to lay hold of the power of political government to compel them, it is confessing a weakness which not only defeats any claims to the control of government, but discredits even its own high office.

"These are deplorable results which enlightened men in the churches themselves should be the first to realize and to prevent."

The editor of the *Tribune* has well stated the legitimate sphere for church action when he says, "The function of the church, in so far as it is an institution of organized society, is to create the will to righteousness." In other words, the church has every right to seek to educate people to right doing. The church may properly entreat and beseech men to turn away from all unrighteousness, but the church has no right



J. SANT, ARTIST

SOUL LIBERTY

CALVIN P. BOLLMAN

**THINK not to shackle mind or heart;
The thought's as free as bird on wing.
And love to God is not controlled
By law nor chain nor other thing.**

**Man must be loyal to himself.
Which means he must to God be true,
In whom he lives and being has,
To whom alone his all is due.**

**Religion's not a legal thing.
It's not a form to be observed;
It's that which binds our hearts to God,
And brings us blessings undeserved.**

**O no, the heart cannot be bound.
Except by cords of love divine.
Each soul must for himself declare,
O God, my heart of hearts is Thine.**

(Concluded on page 138)



*Labor. A Mural Painting in the Library of Congress, by C. S. Pearce
"Enforced Rest Is Enforced Servitude, the Same as Is Enforced Labor."*

Sunday Blue Laws Condemned

DURING the thirty-fourth triennial convention of the Evangelical Lutheran Missouri Synod, held last June in River Forest, Ill., that body went on record as strongly opposed to compulsory Sunday observance under State regulations. According to an Associated Press report, the following statement was issued by the Lutheran convention on this subject:

"The platform of the Missouri Synod conceives its only purpose to be the preaching of the gospel. It maintains no lobby in Washington."

"The Christian religion is not a creed of morbid restrictions and dampening prohibitions. The Lutheran Church believes that those teachers in the outward Christian church who insist upon the Old Testament spirit and legislation for a day and age when 'old things are passed away,' are not only misinterpreting the evident intention of our Lord, but are guilty of the more serious sin of keeping men away from Christ."

In denouncing efforts to restore the Puritanical Sunday laws and stricter Sunday observance under police regula-

tions, the Lutheran statement continued:

"Further, legislation can only restrain, it cannot reform. Laws can remove temptation to do wrong, but they cannot make a man will to do right. They can close up baseball parks and movie houses, but they cannot make a man temperate. Only the Spirit of God, working through the gospel, can produce real morality and righteousness."

The Missouri Synod of Lutherans has repeatedly gone on record in opposition to compulsory Sunday observance by State regulations and penalties. We agree with these Lutherans that the proper means and methods to be employed by the churches in getting people to observe any day as holy time, is by preaching and teaching, and not by employing civil force and State aid. If the minister through his preaching and teaching can induce a man to observe Sunday or Saturday as a religious obligation, no one will find any fault with his objective, or the method and means

(Concluded on page 137)

The Menace of Mass Production of Laws

THOUGHTFUL and serious-minded men in public life are becoming alarmed over the mass production of laws by our legislators, who seem to vie with one another over legislative matters, from the national Congress down through the State and all the lawmaking bodies to the small towns.

Hon. James A. Emery, general counsel of the National Association of Manufacturers, in addressing that organization in Detroit, said:

"The United States is the greatest law factory in the world. It annually enacts more laws than five of the leading states of the world together. We operate the largest, if not the most efficient, law factories in the world, the subsidiary plants in the respective States enacting biennially, in conjunction with Washington, an average of more than 12,000 statutes. These are the finished products of which the raw material is represented by substantially 25,000 bills introduced during the Seventieth Congress, and more than 50,000 proposals within the forty-two State legislatures in session. To these may be added the even larger output of ordinances by the counties and municipalities."

It is a well-known fact among the legal fraternity that the statute books of the nation and the States are crowded with thousands of obsolete and contradictory

By
C. S. Longacre

laws. It is unfortunate that legislative bodies continue to grind out volumes of new statutory legislation with little

reference, in many instances, to what was previously enacted. It is this confusion of laws that makes effective administration of justice almost impossible. The principal offenders in enacting unconstitutional and contradictory laws are our State legislatures. Even after the supreme courts of the States have

declared certain laws unconstitutional and void as well as obsolete, the State legislatures in some instances have failed to repeal these statutes, and they are used to harass citizens who are being prosecuted again and again before the courts under these same laws that have been declared null and void by the highest courts. Such a travesty upon justice cannot help but lessen respect for laws which are enacted and administered in such a careless way.

In the general orgy of enacting legislation in order to make a record as legislators, altogether too little attention is given by our legislative bodies to the revision and repeal of bad and contradictory laws. One of the greatest serv-



WASHINGTON "POST"

Too Much of a Good Thing

Water and law we must have, but too much of either means disaster. Too much water made the deluge; too much law, the French Revolution. Happy is the land that, while having enough rain, is not overwatered, and thrice happy the people whose rulers do not trench upon natural rights by meddlesome and oppressive laws.

125



© HENRY MILLER

*The Law Enforcement Commission Appointed by President Hoover
Their first meeting was held in the Cabinet room of the White House, where the
President outlined to them the scope of their work.*

ices our legislatures could perform for the general welfare of the people and the benefit of the government itself, would be to repeal obsolete laws and clarify contradictory statutes within any given State, and harmonize conflicting statutes passed on the same subject matter by the different State legislatures. Enforcement of laws by States in the same country can never be made effective as long as there is contradiction between them, and they remain upon the statute books in defiance of the letter and spirit of the Constitution.

Unless our lawmakers recognize a science in law, and follow it instead of gratifying a desire to make a legislative record for themselves in lawmaking, they cannot expect that the people will blindly bow the knee in reverence to the majesty of the law simply because it is law. That day has passed. It is high time that our legislators awaken to the solemn fact that they cannot pass laws of every kind and description upon every subject under heaven, covering every aspect of life and governing every relationship of man to man, and of man to God and religion,

without lessening the majesty of law itself. If they want the people to respect the majesty of the law, they must put majesty into the law itself, and they must uphold its majesty by their own respect for the law.

Right here is the crux of our present difficulty over law enforcement. Too many laws are upon the statute books which never had any majesty in them, and others are robbed of their majesty by the lawmakers and enforcement officers themselves, who disregard them. Such a situation should be remedied, because it breeds contempt for all law and authority on the part of the unstable.

It is gratifying to know that President Hoover has set his hand to the task of remedying the present deplorable situation by appointing a special commission of able and unbiased men to investigate our system of jurisprudence and law enforcement in order to discover the present defects in our laws as well as the inefficiency in the organization of law enforcement; and after discovering the evils, to suggest a proper remedy.

(Continued on page 135)

Friday Observance by Law in Persia

HISTORY repeats itself," is a common phrase, and the reason is that people will not take warning from the past. If they did, we should not see the same sad experiences lived over and over again. The Bible says "the curse causeless shall not come," and as a person reads of the efforts put forth to enact Sunday laws, and compares them with the facts of church history, he wonders if a cause is not being prepared that will bring a certain curse.

A few months ago as I was walking down the street in a Persian town, a friend said to me, "Do you know they have closed the Armenian stores today?"

I said, "No, what's up?"

He said, "It is *djuma* today."

"Yes," I said, "it is Friday, but what has that to do with the closing of the stores?"

He explained that the new laws forbid the opening of stores on Friday. The Mo'ammedans are in the majority, and they regard Friday as a holy day, and want all people to adopt the Mohammedian religion. I could not help thinking that on one side of the world some

By

Oscar Olson

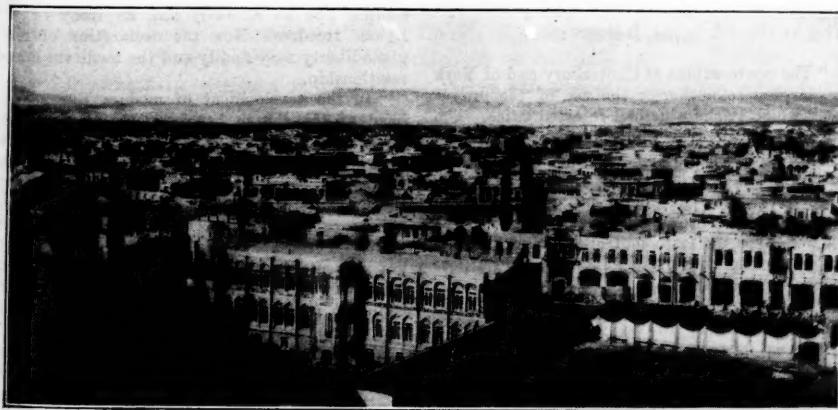
folks are working hard to prohibit work on Sunday, and on the other side of the world Friday, and I found myself asking this question,

"Which has the more divine authority behind it?" According to the Scriptures, there is no divine authority for either.

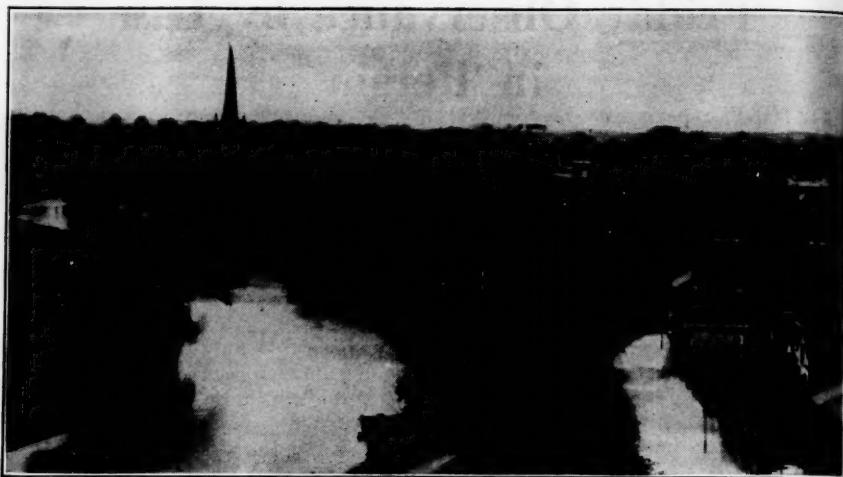
It seems that most lands have at one time or another been cursed by a union of church and state, or religious legislation. While traveling in the Far North, called the "Land of the Midnight Sun," I found a very ancient book. It gave an account of church trials, and showed how many a poor soul had suffered persecution for very trivial offenses. It showed clearly that when the church takes charge of state affairs, or enters the political arena, it causes the innocent to suffer untold hardships for conscience' sake. Happy that nation that learns before too late to "render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's."

"Long may America be bright with freedom's holy light."

Tabriz, Persia.



Tabriz, in Point of Population the Second City in Persia



EWING GALLOWAY, N. Y.

A Part of Stratford on Avon in Warwickshire, England

"The Church in Great Britain and the United States"

WE print herewith an illuminating editorial under the above caption from the editor of the Chicago *Daily Tribune*, July 13, which deals with a fundamental principle and lesson which every churchman and statesman ought to take seriously to heart and profit by. The editorial is as follows:

"The convocations of Canterbury and of York have voted to authorize the use of the prayer book which Parliament had rejected twice. The advice to assert this independence of political control of church ritual came from the archbishop of Canterbury, Cosmo Gordon Lang. The ritualistic changes have had preponderating support in the organization of the Church of England, but the state control of the established religion of the country has defeated the purpose of the faith itself.

"The defeat and disappointment [it seemed almost a tragedy to the hierarchy] had the additional bitterness of being forced upon the clergy by parliamentarians of other faith or of no faith. The majority against permitting Anglican clergymen to use a ritual of their own choice, was made up of nonconformists and

unbelievers who for reasons of state wanted to check the tendency of the church.

"At the time of the second rejection by Parliament, church authority turned to serious consideration of disestablishment, which would separate church and state, and give the church the freedom of its judgment and the liberty of its conscience. The situation for the Anglican Church was an anomaly and an irony of religious freedom. Now the declaration of religious liberty may finally end the medieval interrelationship.

"In the development of modern Europe the head of the church has been the head of the state, and the head of the state has been the head of the church. When new systems of society began to evolve out of the ruin of the Roman state and Roman law and out of the subsequent Dark Ages, the church was the state. The Papacy was the authority of all governments in the faith. The secular princes were only the secular arms of the church, and could be removed. The Reformation produced the nation, and the crown asserted the right of leadership in the church. The doctrine was maintained that the religion of the king should be the religion of the people. It was otherwise stated that the religion of the people should be the religion of the king. The In-

quisition in the Netherlands was to make the religion of the Spanish crown the religion of the Dutch estates. The test act in Great Britain was to make the religion of Protestant England the religion of the British government.

"No combination of church and state has failed to produce injustice, intolerance, human misery, and denial of rights and liberties. As government took its further step in the American republican experiment, the two were separated, to remain apart with no sharing of authority and with no interference in each other's functions. The Church of England, governed by political action, finds its situation intolerable. This illustration of the persistence of the inherent error of such combination is given in Great Britain, just as clerical action in the United States is trying to bring the state under the control of politically organized churches.

"In one land the church is endeavoring to escape the repression of politics, in the other political action is being brought under the dominance of the church. In one instance the church is rebelling, in the other the state will have to do so.

"Human experience for centuries has proved that civil rights and liberties cannot be under ecclesiastical rule, and that religious beliefs, the conscience of man and his spiritual requirements, cannot be under the rule of the state. Great Britain is being taught one old lesson; the United States is being taught the other."

We agree with the above editorial that every combination of church and state has produced "injustice, intolerance, human misery, and the denial of rights and liberties." Every such union in the past has led ultimately to the humiliation and destruction of ecclesiastical prerogatives, and to the embarrassment and interference of proper civil functions. The interests, of both the church and the state, are best served where each is free and independent in its own sphere of operation.

Unless the present tendency of ecclesiastical dictation and interference in state affairs is checked in America, religious freedom and liberty of conscience in religious matters, so highly cherished as an American ideal and heritage, will be relegated to oblivion. It is high time that we take alarm at these ecclesiastical encroachments upon our blood-bought heritage of religious freedom. Let us never forget that "eternal vigilance is the price of liberty."

Halt White House Use by Delegations for Propaganda

WASHINGTON, D. C., Aug. 9. [Special.] — A new policy designed to prevent propaganda organizations from using the White House as a sounding board to broadcast their ideas to the nation, was put into effect today by President Hoover.

In the future, according to White House officials, individuals and delegations seeking conferences with President Hoover will be required to state specifically the nature of the business it is desired to take up with the President before an appointment will be made. This information will be given to the secretary of the President, and he will announce the decision as to whether an engagement will be possible.

The new rule will apply particularly to groups representing organizations that are concerned with certain legislation or associations engaged in promoting certain causes.

It is understood that an incident connected with the recent visit to the White House of a clerical group advocating stricter blue laws for the District of Columbia, prompted the new regulation. According to reports, this group, composed of spokesmen for the Lord's Day Alliance, gave the impression when they asked for an appointment with the President that they simply wished to pay their respects and congratulate Mr. Hoover on his policies.

After the visitors had been admitted to the President's sanctum, one of the delegation read a typewritten memorandum urging the President to lend his support to a bill that would prohibit practically all business and sporting activities in the District on the Sabbath. Bishop Cannon of the Methodist Church, South, was a member of the clerical delegation.—*Chicago Tribune*, Aug. 10, 1929.



Good religion shuns political power,
bad religion craves it.

The Battle of Truth

Error and Tyranny Are the Age-long Antagonists of Truth and Liberty

By W. E. Gerald

THE history of this world, rightly interpreted, is but a description of the controversy between truth and error. Humanity is the chessboard of the "Game of Life." The invisible principals who are moving the figures in this solemn and awful contest are God and Satan. There is this difference, however, that men, by virtue of their power of choice, are not reduced to the status of mere puppets. It is therefore true, as one writer puts it (but only subjectively), that "we do not possess our thoughts, but they possess us, and force us into the arena of life, where we must fight for them like gladiators." Thus Paul wrote: "We wrestle not against flesh and blood [alone], but against principalities, against powers, . . . against spiritual wickedness [wicked spirits] in high places." Lowell has well said:

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

When both church and state became such an embodiment of error that they could not endure the incarnate Author of truth, and when they had laid Him as low as the very level of Hades itself, then the Father's mighty power came to the rescue, and the "Child was caught up unto God, and to His throne."

But the conflict was not ended at this juncture. A heavenly messenger rings out a new alarm of war: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Henceforth the great instigator of error was

to take a more active personal supervision of the battle front.

During the first centuries of the Christian era, in the contest between paganism and Christianity, the battle went on afresh, written in letters of blood. Then it assumed a still more crimson hue, when the church and state were united, during the Dark Ages. "Truth crushed to earth shall rise again;" and the opening of the seventeenth century saw her forsaking her old battle ground, and making a strategic move in the emigration of the Pilgrims and others to the bleak shores of America.

"What sought they thus afar?
Bright jewels of the mine,
The wealth of seas, the spoils of war?
They sought a faith's pure shrine."

And that shrine was most wonderfully provided when on July 4, 1776, old Liberty Bell pealed forth the announcement of a new birth of freedom.

God was watching above His own, and His angels that excel in strength walked beside Washington and his ragged regiments. The one strong, greedy hand of despotism, outstretched across the Atlantic to stifle the "uprising," failed.

But another sinister force, like a dark Nemesis, is still in hot pursuit. The germ of intolerance, the baleful seed of a united church and state régime, was also transplanted to hamper the struggles of the tender plant of freedom which had taken root in American soil. But thanks be to God that in His providence, even if the States did not fully clear themselves of the barnacles of religious enactments, such as the punishment for Sabbath breaking, blasphemy, etc., by the civil magistrate, nevertheless the Federal Government, rising with the majesty of an unsullied Goddess of Liberty, has furnished the most sublime example of the exaltation of truth and free-

dom that has ever been seen in any earthly government, in its recognition of the equality of mankind in their inalienable rights, and its provision for a complete separation of church and state. Was ever a people blessed with such a legacy of justice and righteousness as those who have inherited this noble "Declaration" and "matchless Constitution"?

While spending the winter of 1927 in the vicinity of Philadelphia, it was my good fortune to come into possession of one of the most precious relics of Thomas Jefferson. It is a copy of a letter, dug out of the files of the municipal government, which Jefferson wrote to the then mayor of Washington, declining an invitation to attend the fiftieth anniversary of the Declaration of Independence. The letter, in full, is as follows:

"MONTICELLO, June 24, 1826.

*R. C. Weightman, Esq.,
Mayor of Washington.*

"RESPECTED SIR:

"The kind invitation I received from you, on the part of the citizens of Washington, to be present with them at their celebration of the Fiftieth Anniversary of American Independence, as one of the surviving signers of an instrument, pregnant with our own, and the fate of the world, is most flattering to myself, and heightened by the honourable accompaniment of such a journey. It adds sensibly to the sufferings of sickness, to be deprived, by it, of a personal participation in the rejoicings of that day; but acquiescence is a duty under circumstances not placed among those we are permitted to control. I should, indeed, with peculiar delight have met and exchanged those congratulations, personally, with the small band, the remnant of that host of worthies who joined with us on that day in the bold and doubtful election we were to make for our Country between submission and the sword; and to have enjoyed with them the consolatory fact that our fellow citizens, after half a century of experience and prosperity, continue to approve the choice we made.

"May it be to the world, what I believe it will be (to some parties sooner, to others later, but finally to all), the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. The form which we have substituted, restores the free right to the unbounded exercise of reason and

freedom of opinion. All eyes are opened or opening to the rights of man. The general spread of the lights of science has already laid open to every view the palpable truth, that the mass of mankind have not been born with saddles on their backs, nor a favored few, booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others; for ourselves, let the annual return of this day forever refresh our recollections of those rights, and an undiminished devotion to them.

"THOS. JEFFERSON."

If Jefferson were alive today, what would he say to those who are seeking to leap into the "saddle" of religious legislation, and who, by clamoring for such measures as the Lankford Sunday bill for the District of Columbia, show they desire to "ride legitimately, by the grace of God," the rest of their poor fellow mortals? The truth of the right of a man to worship God according to the dictates of his own conscience, which was so "palpable" to men like Jefferson, seems to be perfectly impalpable to those whose minds are darkened by false theocratic ideas of government, and who, instead of depending upon the grace of God to make them exemplary Christians, seek to substitute the crutch of civil power on which to hobble into the kingdom of heaven.

Paul, in his letter to Timothy, said that in the last days "perilous times" would come, because men would have a "form of godliness," but deny "the power thereof," being "lovers of their own selves." What is wanted today is men who have so completely fallen in love with the truth, that it is more precious to them than anything else, even life itself.

Said Patrick Henry: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?" Certain it is that only those can know the truth who have "received the love of the truth;" and to such the Author of truth says: "Ye shall know the truth, and the truth shall make you free."



It is a well-known axiom that the most law-shackled country is the most lawless.

The Bench Opposes Sunday Legislation

By a Western Judge

*C. S. Longacre,
Editor LIBERTY,
Washington, D. C.*

I see by the last issue of *LIBERTY* magazine that the Lankford Sunday bill was not reported from the committee in Congress. That bill, if passed and made a law, would put the city of Washington under a theocratic form of government. It is a church-made bill, written and sponsored by the Lord's Day Alliance with the aid and assistance of other orthodox church societies, thinly disguised under the pretext of *pro bono publico*, making the strict observance of "the first day of the week, commonly called Sunday," compulsory with a penalty attached for its nonobservance.

This bill is sponsored only by the ultra-radicals of the churches. There are many of the liberal-minded members in the orthodox churches, more especially in this Western country, who have told me that they "don't believe in compulsory Sunday laws, and that Sunday observance is a matter to be determined between a man's conscience and his God." That kind of men are an honor and a credit to the church of which they are members.

The theological students of history agree that church-made laws have always sown the seeds of discord, and thereby defeat the very purpose of their enactment. That has been so from the early dawn of religious history. The attendance at church on Sunday in Puritan days was compulsory, and the nonconformists of those days paid the penalty, many of them by being placed in the pillories of those Puritan colonies.

Perhaps since the advocates of the Lankford bill wish to turn back the "clock of time" almost three hundred years and wish to reenact those church-made Puritan laws, it will not be amiss

for them to revive also the penalties of those laws, and place the malefactor Sunday breakers in pillories and stocks in public places (like, for instance, Pennsylvania Avenue), so that the people can look upon the malefactors(!) and chide them for their evil doings, just as they did in the "good old days."

However, there would be one objection to that method of public punishment, the traffic on that avenue would be obstructed for miles and miles with people who would come to see how the old-time Puritan law worked. Did those laws make good church members of the Puritan victims? Does a man love, honor, or respect those who bring him to shame before his people because he refuses to accept a ready-made belief of his persecutor? Read the history of those days, and you will find that the Puritans, instead of driving those people into the church, drove them out of the colony into some other colony, where they could worship God according to the dictates of their own conscience without let or hindrance.

The churches that insist on church-made laws compelling the citizens to observe and keep a "holy day," under penalty of fine or imprisonment, because that "holy day" is a part of the churches' creed, sow only the seeds of discord, and in the course of time the citizens who do not conform grow restive under restraint. They do not accept the dictum of the makers of such laws, and invariably have a contempt for the makers of them.

Why enact such a law? No one questions the right of any churchgoing people to observe Sunday. What a clamor there would be among those same people who are now clamorous for a Sunday law, if some unbeliever in Sunday laws should ask that the seventh day of the

week be set apart as the Christian Sabbath, and that any one who failed to keep that day should be penalized! Yet that law would not be in any way more unjust than the Lankford Sunday bill.

The Founder of the Christian faith was a believer in the ancient Sabbath, the seventh day of the week, and yet He did not insist that the Sabbath should be made a "holy day" by compulsion. He did not proselyte and seek to bring any man into His faith by the "law of force," and "the common people heard Him gladly." Sunday laws add nothing to the honor or glory of a church, or to the Master whom the church is presumed to serve.

Sunday laws defeat the purpose they were made to serve, viz., to drive people into the church, willy-nilly. If that bill becomes a law in the city of Washington, it will not turn the steps of the people

churchward. It will not add to the church membership. No person who "sits under the drippings of the sanctuary," will do so with a feeling of good fellowship for its people, when he is convinced in his own mind that those same people deprived him of the right to go untrammeled and unhindered in the pursuit of happiness in his own way. The preacher in charge of the flock cannot make a convert of him, even though he should justify that church-made law by saying, "We know better than you what laws are for your own good in the observance of 'holy days,' so we have set about to save your soul in our way; and you are very ungrateful and obstinate because you do not accept the truth, so we are going to make you good by law." That kind of argument does not appeal to him. It appeals to no reasonable human being.

Reply of Association Opposed to Blue Laws

THE District of Columbia Association Opposed to Blue Laws, through Phillip W. Austin, its president, sent the following communication to President Hoover, in reply to the Lord's Day Alliance's request that the President approve the Lankford Sunday observance bill for the District of Columbia:

"MR. PRESIDENT:

"Current press reports indicate that Bishop Cannon, of Virginia, representing the Methodist Board of Temperance, Prohibition, and Public Morals, and the Rev. Davis G. Wylie and the Rev. H. L. Bowlby, representing the Lord's Day Alliance, have appealed to you with a view to gaining your support and approval of the so-called 'Lankford Sunday closing bill.'

"On behalf of the voteless inhabitants of the District of Columbia, I earnestly trust that in a matter so close to hearts of Washingtonians, no position will be

taken by you without a referendum on this question being first submitted to the citizens of the District of Columbia.

"Aside from the complete unmanliness of foisting religious regulations in the guise of beneficial legislation upon a community lacking the right and power to decide for itself, the patent dishonesty of the proponents of the Sunday closing bill must repel all fair-minded individuals.

"Clerical Trickery Charged"

"Why, it is respectfully suggested, if the laudable purpose of these pious gentlemen is to insure to all and sundry a day of rest, is it necessary to specify Sunday?

"Surely, a law requiring all employers to grant one day's rest each week would adequately fill the bill, and prove much more workable in its adaptability to our complex civilization, which makes it requisite for some to work while others rest.

"Then, too, why is it necessary or desirable to restrict within narrow limits the freedom and liberty of the individual, restraining his right to apply the hours of his day of rest in a manner of his own choosing, so long as he does not encroach on the rights of others?

"Surely the pretext of the 'Sunday closing bill' advocates, i. e., that their sole purpose is to guarantee unto each person a day of rest, stamps them not only as dishonest but dishonorable as well, since in the name of Christ they stoop to such trickery and dissembling.

"One is wont to regard ministers of the gospel as striving to emulate the love and kindness of Jesus. Yet, so drunk with power has the lobbying cleric become through real or fancied success in directing legislation, that his lust and appetite for still greater power grows apace.

"Calls Constitution Flouted

"Can it be fairly contended that the proposed law does not completely set at naught our traditions respecting freedom to worship and the principles of Article I of [the Amendments of] our Constitution, which provides: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof'?

"What other purpose have these reverend gentlemen in mind than, by denying us the theater, athletic diversion, and other means of innocent and harmless recreation, to compel our attendance at church?

"And is it an unwarranted deduction to conclude that if we may thus be legislated into church, the day is not far distant when we may be told what church we may attend?

"Is this the beautiful America we were taught to love as children, to regard as the haven of religious refugees, and to be so proud of as the forerunner and pioneer in forward steps for the enjoyment and betterment of humankind?

"I should like to believe that my and your own youthful picture was not mere twaddle, and that the people of this na-

tion and their chosen representatives will not rest supinely content to permit the United States of America to become priest-ridden.

"Drusilla Clack Quoted

"Drusilla Clack, whom, we find, in Wilkie Collins' 'The Moonstone,' to be a saintly soul imbued with the ardent and fervid purpose of saving the world against its will, expresses herself thus:

"Supported by conscience, . . . the true Christian never yields. Neither public nor private influences produce the slightest effect on us when we have once got our mission. Taxation may be the consequence of a mission; riots may be the consequence of a mission; wars may be the consequence of a mission: we go on with our work, irrespective of every human consideration which moves the world outside. We are above reason; we are beyond ridicule; we see with nobody's eyes, we hear with nobody's ears, we feel with nobody's hearts but our own. Glorious, glorious privilege! And how is it earned? Ah, my friends, you may spare yourselves the useless inquiry! We are the only people who are always right."

"We appeal to you, Mr. President, to protect us, the voteless citizens of the District of Columbia, from the Cannons, the Bowlbys, and all other Clacks.

"Respectfully submitted,

"PHILLIP W. AUSTIN, Pres.,
"D. C. Assn. Opposed to Blue Laws."



THE court of appeals of the State of Georgia recently rendered a decision requiring the State prosecuting attorney to prove that articles sold on Sunday are not a necessity before he can sustain a conviction for sales on Sunday. The Georgia law permits the Sunday sale of necessities. Brown was indicted for selling "gasoline, motor oil, cigars, cigarettes, candy, fruit, chewing gum, soft drinks, automobile tires, casings and tubes, sandwiches, and canned vegetables, meats, and fish." The prosecution lost its case.

T
w
Sund
drast
with
Tenn
valid
becau
sessio
passa
it on
the l
cause
Sund
of T
or ex
eatio

No
ville,
gious
the p
the a
tutio
tende
the S
But
liver
upho
prop

"T
not pr
the m
under
clarer
furthe
ber o
one o
the co
comm
Sunda

The
twee
is see
duct a
Tenn
to ex
religi
even

Supreme Court Upholds Governor and Legislature of Tennessee for Doing Business on Sunday

THE religious forces of Tennessee, which are working for a national Sunday observance law and for more drastic Sunday laws in the States, met with defeat before the supreme court of Tennessee when they attempted to invalidate the general appropriation law because the Tennessee Legislature was in session on Sunday when this bill was passed and the governor likewise signed it on Sunday. This act was assailed in the lower courts as unconstitutional because the bill was enacted and signed on Sunday in violation of the Sunday law of Tennessee, which forbids the "doing or exercising of any of the common avocations of life, on Sunday."

Noah W. Cooper, an attorney of Nashville, Tenn., who represented the religious "reform" forces of the State, was the prosecutor in the case, and attacked the appropriation act as being unconstitutional on religious grounds. He contended that it was just as bad to break the Sunday law as to commit murder. But Justice W. H. Swiggart, who delivered the opinion of the supreme court upholding the validity of the State's appropriation measure, declared that —

"The court finds that the Sunday session is not prohibited by the constitution, which leaves the members free to determine whether and under what circumstances Sunday shall be declared to be a legislative day. The court holds further that the office of governor and a member of the legislature is, under the constitution, one of highest public service, the performance of the duties of which cannot be said to be a common avocation prohibited by the general Sunday statutes."

This decision ended a controversy between the militant church element which is seeking to regulate everybody's conduct on Sunday by law, and the State of Tennessee, which is making an attempt to extricate itself from the toils of a religious octopus whose tentacles would even strangle the activities of the State

on Sunday. The case while pending before the courts tied up the money coffers of the State, Comptroller Edgar Graham refusing to approve vouchers for State funds for any salaries or other State expenses, until the case was settled by the supreme court decision.

In its opinion, the court held that Governor Horton was not an ordinary business man, and in affixing his signature to the measure on Sunday he performed a public service. He likewise held that the members of the legislature who enacted the bill into law on Sunday performed a public service, and had the power to declare any day of the week a legislative day. In other words, a law is not invalid or unconstitutional no matter upon what day of the week it is enacted, provided there is nothing in the law itself that renders it invalid or unconstitutional. This is sound logic, and it would be well if all our courts in America were always to follow this sound reasoning concerning acts that are done on Sunday.

C. S. L.

The Menace of Mass Production of Laws

(Continued from page 126)

If this commission goes clear to the root of the matter in an impartial manner, and suggests a workable remedy which will rectify the defects of past legislation and serve as a deterrent to future contradictory and un-American legislation, it will have rendered the country an inestimable service.

In our discussion in this article we wish it understood that we are not referring to the "wet" and "dry" issue, nor legislation pertaining thereto. The Government has a right to regulate or to prohibit the sale of intoxicant beverages, the same as it has a right to

regulate the sale of narcotics. The question we are dealing with goes much deeper, and involves the very essence of American jurisprudence. We say American jurisprudence to distinguish it from English jurisprudence.

When our nation was born on July 4, 1776, and declared its independence and separation from English domination, it did not declare its independence and separation from English law. When a nation is born in a single day, it does not have time nor opportunity to formulate immediately a complete system of legislation all its own. Necessity drove the States to adopt, for the time, the common law of England and the old English colonial statutes as the law of the land, until they could enact laws all their own. Many of these old English colonial laws which were enacted under a church and state régime are still upon the State statute books, and are entirely out of harmony with our American ideals and conception of civil government, which has divorced the church from the state. These relics of a dead past are still used occasionally by religious fanatics to embarrass American citizens, and to override the Constitutional guarantees of civil and religious liberty vouchsafed to each individual.

For example, take the New Jersey Sunday blue laws as well as those of Pennsylvania, which were enacted more than fifty years before the Declaration of Independence was signed. The New Jersey Sunday laws as they stand today upon the statute books, forbid all travel of every sort on Sunday except to and from church, and then only a distance of twenty miles "going and coming." They prohibit all music and singing except sacred music and songs. They prohibit all recreation and diversion of every sort on Sunday. The Pennsylvania Sunday law enacted in 1733, a replica of the Sunday law of King Charles enacted in 1676, still prohibits every "worldly" act on Sunday, and permits only religious acts in harmony with the spirit of true "holiness."

Many of the other States require Sunday to be observed by all citizens as a "religious institution," and expressly specify in their constitutions that "it is the duty of all men frequently to assemble together for the public worship of Almighty God."

There are four States in the Union whose constitutions contain the following contradictory clauses: "No religious test shall be required as a qualification to any office or public trust under this State," and, "No person who denies the existence of a Supreme Being shall hold any office in this State." One of the State constitutions reads as follows: "No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State."

On the other hand, there are some city municipalities which have ordinances upon the statute books legalizing prostitution as a necessary evil.

With such statutes as these upon the books, ranking all the way from religious to immoral statutes, the question of law enforcement assumes a most serious aspect, and in some instances becomes an impossibility. The enforcement of some of these laws would overthrow the very structure of our government and destroy our American ideals of human rights and justice. Yet they remain unrepealed upon the statute books, to mock us and to thwart every honest endeavor for the enforcement of right and just laws. No one who has a knowledge of these conflicting, obsolete, oppressive, religious, discriminating, ambiguous, unjust, inoperative, antiquated, and un-American statutes, will say that all law should be enforced, just because it is law. Essential justice and natural rights are above law.

May the day soon come when the American statute books will contain only such laws as are in accord with American ideals and principles of civil jurisprudence, so that all American citizens of every faith and no religious faith, can unite in a common effort to uphold, de-

Sun-
as
ressly
"it is
assem-
ip of

Union
allow-
gious
ation
this
s the
hold
ows:
God,
nishi-
civil

city
ncies
pros-

the
ious
law
as-
s an
ome
very
troy
ights
aled
and
the
No
con-
ous,
in-
can
l be
sen-
ove

the
only
can
ruru-
of
can
de-

fend, and enforce all the civil statutes, both of the nation and of the several States, without reservation or exception.

Sunday Blue Laws Condemned by Lutherans

(Concluded from page 124)

he employs to bring about such a result. But when he leaves the pulpit and enters the legislative chamber, and demands that the legislators shall pass a law compelling all men to rest on Sunday under the penal code, and observe Sunday or Saturday as holy time according to the precise rule which he prescribes, then all men have a right to protest, and to inform the preacher that he has perverted his mission, and that the State legislator should turn a deaf ear to such proposals.

We join the Lutherans in this protest.

Sunday Blue Laws Urged Upon Washington

(Continued from page 117)

other clerics, Bishop James Cannon, Jr., Methodist leader of Virginia, called at the White House and urged President Hoover to support the proposed legislation.

Maintains Neutral Position

According to an editorial in the Washington *Star* of July 11, President Hoover did not commit himself to the proposed Sunday blue law program on either the first or second visit of the Lord's Day Alliance delegation to the White House, seeking his expressed indorsement of their program. The *Star* says:

"Proponents of a Sunday closing law for the District today made their second call at the White House in as many days to obtain some expression from President Hoover, who yesterday was asked to lend his assistance in getting through such legislation, but the trip was without result.

"Rev. Davis G. Wylie and Rev. H. L. Bowlby, president and general secretary, respectively, of the Alliance, who headed yesterday's delegation, called again today to request an expression. They did not see the President today. . . .

"The President listened attentively yesterday to what the delegation had to say, but did not

commit himself, and regarding his attitude toward the question of Sunday observance, one of his closest friends said today that from his long association with the President, he has found that the latter, while considering it the proper thing for the individual to attend the church of his religious faith on the Sabbath, believes in innocent recreations and activities which do not interfere with public morals.

"The President was represented as feeling that outdoor recreations and amusements have a wholesome and beneficial effect, and that he always believed that the proximity to nature was helpful to the individual. Moreover, it was pointed out that Mr. Hoover has traveled in many parts of the world, and from his experiences as an engineer his views are not those of the provincial."

The editorial in the *Star* further states:

"The inference has been drawn that the President will try to remain in the background while those for and against Sunday closing in the District of Columbia fight it out."

President's Attitude Approved by Press

Judging from the scores of newspaper clippings which have been sent in to our office, the entire press throughout the country has complimented President Hoover for his noncommittal attitude on this subject, and many an editor expressed the hope that if the President saw his way clear to send a reply to the Lord's Day Alliance proposal, he might so frame his answer as "to stress the spiritual aspects of voluntary Sabbath observance, and disapprove of the legislative proposals to compel people to observe Sunday under the penalties of civil law."

A Quaker President is not likely to place his stamp of approval upon religious legislation on the part of the Federal Government. The Quakers in the past have suffered too much bitter persecution as the result of religious legislation, and the President cannot be unmindful of the grave danger even in this enlightened age. We hope Mr. Hoover will continue to maintain his position of neutrality toward every religion and every religious opinion, as President of the United States of America, and he will have the approbation of every true-blooded American and every

lover of the American ideals of civil government where every man is free to worship or not to worship God in harmony with the dictates of his own conscience, unmolested by the civil magistrate.

C. S. L.

Protest Against Churches' Meddling With Politics

(Concluded from page 123)

at any time or in any place to seek to have its teachings enforced by civil power.

It seems strange indeed that so many fail to understand the reactions of men when an attempt is made to force their consciences. Many who care little one way or the other about any Christian doctrines, become the most outspoken in their opposition when an attempt is made to force these upon them. Another class who are devout believers in all points of Christian doctrine, but who recognize that physical force is no part of Christianity, also rightly resent the injection of police power coercion into religious differences.

Religious Freedom Wins in South Dakota

AFTER reserving decision for almost three years, South Dakota's Supreme Court has ordered the readmission to the public schools of the Catholic high school students who refused to attend the reading of Scripture from the King James' Version of the Bible. The court held that the school board, in expelling the boy whose parents brought the test case, had violated the Constitutional guaranty of religious freedom. The court added that the student need make no apology, and might absent himself during Scripture reading.

Court action was brought against the school board by the father of one of a dozen Catholic students who, in February, 1925, refused to attend the school's opening exercises at which the reading of the Bible or the repetition of the

Lord's prayer had been ordered. The students were expelled until such time as they apologized and agreed to comply with all school regulations. The case was then brought into the courts. The lower court dismissed the parents' plea, holding that the Catholic and Protestant Bibles are too nearly alike to justify the students' action. Appeal to the supreme court was then taken.

The decision makes invalid the compulsory feature of the State Bible-reading law.

Preacher Warns Church to Keep Out of Politics

THE Rev. Dr. Caleb R. Stetson, rector of Trinity Protestant Episcopal Church in New York City, located on Broadway at the head of Wall Street, is strongly opposed to lobbying by churches and the clergy. Dr. Stetson, according to an Associated Press report, said:

"Let the church as a church keep out of politics. The place of the clergy is not in the lobbies of Congress, nor is it their business to stir up party strife or to further party interests. We believe in a free church in a free state, not in a state coerced and governed by the church."

This is good sound doctrine. We wish there were more preachers who possessed this clear vision of the true mission of the church. Altogether too many preachers are enamored by the lure of political advantage, but which means spiritual decay. The church should never resort to forcible means in propagating its ideals.

True religion, says James the apostle, "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." A religion which appeals to the state for authority and power through legislative enactments, is just the opposite; it is first corrupt, then belligerent, arrogant, and forcibly to be entreated, full of hate and evil fruits, with partiality, and with hypocrisy. A religious law does not make better Christians, but more hypocrites.

Biography of the Blue Law Family

A Notorious Family With an Unsavory Record

ORIGINATED in pagan Rome: "The first Sunday law, the edict of the emperor Constantine (A. D. 321), was the product of that pagan conception developed by the Romans, which made religion a part of the state."—*Pennsylvania Sup. Ct. Rpts.*, Vol. XXV, p. 134.

LEGALLY ADOPTED by the church to act as a policeman for Sunday, as there is no divine authority for its observance: "With the Reformation, however, it became necessary to enforce the observance of Sunday by the state in the face of the question mooted at the time as to the divine or merely human institution of the day as a holy day."—*Encyclopedia Britannica*, art. "Sunday."

EMIGRATED to America with the early settlers, and became quite influential in the colonies for a time.

NAMED in Massachusetts: "We are told of the blue laws of Massachusetts. . . . I find, sir, they were made for the purpose of preserving the morals of the people, and took their name 'blue laws' from their being written on blue paper."—"Sources and Documents Illustrating the American Revolution," p. 349.

ARRESTED Captain Kemble, of Boston, for kissing his wife on Sunday, when returning from a three-year cruise. Also prosecuted many others for innocent and harmless acts.

WASHINGTON and other distinguished Americans refused to associate with this family.

THE STATES became weary of prosecuting good citizens for infractions of a church-made law, and the blue laws fell into disrepute.

THE CONSTITUTION condemned their principles and forbade the Government's having anything to do with them.

THE SENATE and HOUSE OF REPRESENTATIVES gave them a severe public rebuke for trying to stop the

handling of mails on Sunday, in 1829 and 1830.

TRIED to get into Congress in 1888 with the Blair Sunday bill, but failed.

IN 1895 and 1896 they prosecuted over thirty persons who worshiped on another day than Sunday, in the States of Tennessee, Arkansas, and Kansas.

THEY hope to prohibit on Sunday all work, sports, movies, newspapers, excursions, to close bathing beaches, gas stations, etc.

SUCCEDED in closing the gates on Sunday of the Chicago World's Fair, the St. Louis Exposition, the Jamestown Exposition, and the Philadelphia Exposition.

WHEREVER located they disturb the "domestic tranquillity" of their neighbors, by stirring up religious prejudice and controversy.

THE MODERN CHURCH is looking with considerable favor upon their acts: "We ask all public officials for better Sunday laws throughout all our States where such laws obtain, and express our urgent hope that at the earliest possible moment a Sunday law shall be enacted for the District of Columbia."—*Resolution of the Federal Council of Churches, which represents about thirty leading Protestant churches.*

INFLUENCED the United States Senate, in 1910, to pass the Johnson Sunday bill. Passed by one vote—ayes, 1; nays, 0.

WITH this encouragement the blue laws are now trying again to make friends with our national lawmakers, in an effort to secure a Sunday law for the District of Columbia.

SHOULD they succeed in this effort, they will immediately attack the citadels of civil and religious liberty in all the States.

FRIENDS of liberty must awake and protest against this insidious propaganda before it destroys our liberties.

FOR free speech, free press, and civil and religious liberty stand or fall together.—*Compiled by the Secretary of the Progressive Civic League of Oak Park, Ill.*

What Are Blue Laws?

BISHOP JAMES CANNON, JR., in writing to the editor of the *Washington Post*, claims that the *Post* misrepresented him when it stated in its columns that he advocated Sunday blue laws for the District of Columbia, when the Lord's Day Alliance delegation called upon President Hoover, seeking his endorsement of the Lankford Sunday bill. "This is not correct," says Bishop Cannon. "I was a member of the delegation which called on President Hoover and presented to him a signed paper, which declared, 'We believe firmly, Mr. President, that the weekly day of rest is one of God's best benedictions to a weary world.' Nothing in the paper suggested any so-called 'blue law.'

No idea is blue to a man when it is his idea, but it is blue to the man upon whom the idea is imposed by law. Each man's ideas are white to himself. Nothing is blue to those who do not want things to be recognized as blue.

Bishop Cannon's logic is not sound when he claims that the Federal Government should impose a Sunday law upon the citizens of the District of Columbia because "the weekly day of rest is one of God's best benedictions to a weary world." Why should "God's best benedictions" be imposed upon people under the penal code? The Lord's prayer is one of God's best benedictions when spiritually entered into. The Lord's supper is another of God's benedictions. The Lord's baptism is still another. Shall these be enforced by law? There is just as good logic in enforcing the Lord's prayer, the Lord's supper, and the Lord's baptism as there is in enforcing by civil

law the Lord's day. There are a thousand and one things commanded in the Bible that are supremely good in themselves, and if performed in the right spirit, would prove a great benediction from God to the people; but God never intended that any of these good things should ever be observed under duress of the civil magistrate.

God said: "Love thy neighbor as thyself." Did any statesman ever propose to enact a law to compel every man to love his neighbor as himself? If this could be brought about by law, it would never be necessary to enact another law to control man's other relations with man.

No, Bishop, there are some good things we cannot impose upon the people by civil law. And Sabbath observance is one of those things.

C. S. L.

Lutherans Against Religious Instruction in State Schools

BY HEBER H. VOTAW

THE *American Lutheran* for June, 1929, reprinted an article from an editorial which appeared on Sept. 29, 1927, in the *Southwest American*, published in Fort Smith, Ark. The principles enunciated are so clearly stated that it seems worth while to give them still wider circulation by repeating them in this magazine.

It may be of interest to the readers to know that this article appeared as a signed editorial in the *Southwest American*. The writer, in a private letter, informs the LIBERTY magazine that he is and has been for a number of years actively engaged in religious educational work as a teacher of a class in the Christian Church Sunday school of Fort Smith. He is a thorough believer in the necessity of religious education, but does not believe that the giving of such education should be a state obligation. He cannot be charged by the most ardent champion of Bible reading in the public schools with being inspired by prejudice against the Bible.

"To
Christ
school
Religi
not on
ment,
" In
that e
Ameri
for re
... So
to tea
a part
busines
than it
teach c
teach t
tally e
not ins
" Th
ligion
the less
else th
church.
thought
training
school s
will be
ligious

This
church
to the
pause
ligious
and sta
both.

Sun

A CC
are pla
Sunday
the the
days"
with th
ping of
bands
wives o
kind ex
All spe
stop. M
ice crea
series o

The
tans ou

"Teaching youngsters the principles of the Christian religion is no business of the public schools, but is the specific job of the churches. Religious instruction in the public schools is not only impossible under our form of government, but is undesirable.

"In spite of the well-established principle that church and state shall remain separate in America, agitation is stirred up now and then for religious instruction in the public schools. . . . Some contend that the public schools ought to teach the Christian religion to children, as a part of their education. It is no more the business of the public school to teach religion than it is the business of the Sunday school to teach chemistry. The idea that the state should teach Christianity to its citizens is fundamentally erroneous. America guarantees freedom, not instruction, in religion.

"The idea that the public schools teach religion arises from an unconscious, but none the less real, inclination to shift to somebody else the responsibility which rests upon the church. When the church devotes as much thought, training, and effort to the religious training it is obligated to give as the public school system does to the work it has to do, there will be no ground for the complaint that the religious training of youth is being neglected."

This clear call which is made for the church to do its duty without appealing to the state for assistance, should give pause to many pious but misguided religious leaders. Any union of church and state is bound to be detrimental to both.



Sunday Blue Laws Planned for New York

ACCORDING to the *New York Evening World*, the New York Puritans are planning to foist upon that State a Sunday observance measure, "based on the theories and practices of the blessed days" when they regaled themselves with the hanging of witches, the whipping of Quakers, and the putting of husbands in the stocks for kissing their wives on Sunday. All work of every kind except actual necessity is to stop. All spending of money on Sunday is to stop. No sale of gasoline, or candies, or ice cream, or bread, or any of the necessities of life is to be tolerated.

The *World* suggests that these Puritans ought to go the whole length in

forestalling unnecessary labor on Sunday, by removing the temptation to work on a "cross-word puzzle" on Sunday. "Would it not be wise," suggests the *World*, "to prohibit papers from publishing these puzzles later than Thursday? Otherwise some will hold them over until Sunday and work on them in the seclusion of their homes." At least, these puzzles should be prohibited from being printed in the Saturday evening papers, in order to remove the temptation from people to work on them on the following Sunday.

"As we progress in the ways of making people righteous by law," continues the *World*, "we shall probably prohibit blinds at windows, and locks on doors will be removed to facilitate the work of the espionage officers engaged in the purification of the people by enactment."

But this would necessitate, first, the repeal of certain State Sunday laws which now require business establishments to put blinds on their windows and pull the blinds over the windows on Sundays, so as to prevent people from looking at the display in the windows on Sunday, and also the merchant from advertising his wares or goods on Sundays.

Yet these "reformers" claim that all these proposed regulations to protect Sunday from desecration and commercialization are solely in the interests of the poor workingman. These regulations have nothing to do with religion, they say. But it takes more than a Philadelphia lawyer to convince an American citizen that a law which prohibits the "desecration of Sunday," has nothing to do with religion, and is purely a civil regulation enacted for the benefit of the secular and physical interests of the workingman. We do not believe that religion should be introduced into the world under such a coat of hypocritical whitewash. Genuine religion is a thing of joy, and not a creed of gloom. It solicits voluntary obedience and acceptance, and not legal conformity and submission at the hands of the civil magistrate.

Calendar Reform Involving Religious and Constitutional Rights

BY GEORGE A. MAIN, B. S., M. E.

[The following article is furnished by the chief engineer of the Main Engineering Co., Inc., of Daytona Beach, Fla., a leading business man of that city, and shows that business men are just as anxious to protect fixed sacred days in the proposed revision of the calendar as are ministers of the gospel.]

ALL who are following the controversy over calendar reform realize that bitterest of feelings and endless trouble would result from the adoption of the proposed new calendar. None of those who consider as of sacred origin either the seven-day weekly cycle or one of its days, will willingly accept the proposed plan or any other calendar that threatens to destroy the continuity of the week as handed down from the very beginnings of human history. Nor can any one blame business, big or small, for desiring to correct the most glaring faults of the present system of counting time.

Legislation pertaining solely to the years or the months can obviously be enacted without violating the religious rights of any, or the provisions of the First Amendment to the Constitution of the United States, which prohibits Congress from enacting any legislation respecting the establishment of religion or the free exercise thereof — provisions which have also been embodied in most of our State bills of rights. But the week and the day have very definite religious relations in the minds of millions of Americans. Any legislation, therefore, such as the proposed calendar contemplates, which aims to change in any way the continuity of the week, immediately becomes religious legislation, contrary to both the letter and the spirit of the first Constitutional Amendment and to the provisions of most bills of rights of our States.

It is for the purpose of recording the hope that some one will champion an improved calendar which will satisfy the desires of modern business just as fully

as is possible without violating the provisions of our Federal and State constitutions or transgressing the religious rights of countless Jews, Seventh-day Adventists, Seventh Day Baptists, who regard Saturday as the unchangeable, sacred, seventh day of Scripture, or the rights of those who regard the first day of the week as sacred because of its supposed relation to the resurrection or for other reasons, that this article is written.

Let us not confuse the issues. Let us ever remember that it is not a question of which day, Saturday or Sunday, is the proper day for mankind to "keep," or whether we should keep either day. The question is whether man shall have the right to follow his own conscience, no matter how erroneously it may lead him. Our Federal and State constitutions have answered this question in unmistakable terms. All men are declared free and equal, with especial emphasis on absolute freedom in religious matters, so long as the exercise of that freedom does not infringe upon the equal rights of others or violate the common moralities.

That some satisfactory compromise between business desires and the rights of the religious is possible, needs no proof, and as an illustration of possible solutions of the calendar reform problem, the following two plans are submitted to your readers:

The 365-day year may be divided into thirteen months, twelve of which would be twenty-eight days long and one twenty-nine days, increased to thirty days for leap year. This plan would begin the months of any given year on the same day of the week, which day would, however, vary from year to year.

Another possible system would be to make the ordinary year 364 days long, and composed of just thirteen months of twenty-eight days each. There would appear to be no special objection to making the calendar year one and one-fourth days shorter than the solar year, since we are now making it one-fourth day shorter. As soon as we are three and one-half days behind, a whole week would

be added to the year, just as the month of the year is added to the month behind it.

Either

satisfy the posedness of the problem, the result certainly as must be the cycle, and help the Bill of Good

[The eight days inserted require certainly revision move one month's title in the third is impr

The
St

SIN
Co
ment
church
Repul
ized th
piness
necess
not be
tions t
make
of rel
eise th

The
they b
nized

be added to one of the months of that year, just as we now add a day to one of the months when we get sufficiently behind the solar year. This plan would enable all months to start on the first day of the week, but every five or six years a month of five weeks or thirty-five days would be required, in place of the regular twenty-eight-day months.

Either of these or other plans should satisfy the religious element in our supposedly free country. Let us give business every reasonable assistance in its problems, but never at the expense of the religious rights of even a few; certainly not in the face of such opposition as must result from the loss of the weekly cycle, now so firmly fixed in the minds and hearts of the millions who accept the Biblical seven-day week as the work of God.

[The above plan of thirteen months of twenty-eight days each, with an additional week inserted every fifth or sixth year as necessity required to rectify the solar year, would certainly remove every religious objection to the revision of the calendar, but it does not remove other serious objections to the thirteen months' plan, which are stated in another article in this magazine giving ten reasons why the thirteen months blank-day calendar plan is impracticable.]



The Place of the Church and the State in the Affairs of Men

BY A. J. CLARK

SINCE the ratification of our Federal Constitution, our national government has maintained the separation of church and state. The founders of our Republic, because of past history, realized that to preserve the rights and happiness of its people, this separation was necessary. It was not because they did not believe in the church and its institutions that they declared, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

These men were devout Christians; they believed in the church, they recognized its place in society, and understood

the mission it was here to perform. They were also good statesmen, and understood the principles of civil government, and formed a government on a fundamental law. It has not only progressed marvelously for the last hundred and fifty years, but has been an example for other governments to follow.

The glorious principle of freedom of conscience, with a contented, happy citizenry, is vouchsafed only when separation of church and state is complete. In no other nation have the people enjoyed greater freedom of worship than have we. The contentment and happiness of our citizens, because of this separation, have been the means of drawing millions from other lands to our shores.

The spirit of worship is placed in the heart of man by God Himself. The office of the church is to teach men the principles of righteousness. Men have different opinions as to what constitutes true worship. When a man becomes fully convinced as to his duty, and feels sure that he is correct, his conscience should compel him to follow his convictions, no matter what the consequences.

God speaks through the conscience to man, and every man must give account to God. For this reason no man can make his conscience the standard for another, and no man or institution has any right to attempt to control the conscience. Every man has the right to express his conscientious convictions to another, and try to persuade him as to what is truth; but the other man has just as much right to reject as to accept such teaching.

The office of the church is to lead men to the truth as the church sees it. By preaching, by publishing, and by personal persuasion she is to carry on her work. Her creed, her doctrines, her moral standards, she may expound to all who are willing listeners. The church does not, however, have a right in any way to force these upon any one. She might by her legitimate efforts enlist the majority on her side, but because of this she has no right to enforce her doctrines or religious practices on the ground that

she is in the majority. She was established by God, and her power is divine power from above, and that is the only force at her command. If the church is possessed of that power, and the lives of her adherents are in harmony with her teachings, she need have no fear. It is the lack of this divine power that causes any church to seek outside aid for the establishment of her dogmas.

Governments are established that man may be protected in his right to enjoy life, to hold property, to enjoy personal liberty, etc. The state is to enact such laws as will protect every citizen in these rights, and appoint officers to enforce these laws, and hold in custody any who violate them. Unlike the church, it must, when necessary, force its people to comply with these provisions in protecting its citizens.

God ordained governments as well as churches, and expects every man to be subject to them as long as they exercise their legitimate authority in civil affairs. In making laws, however, the government has a right to make only such as deal with man's relation to his fellow man; it has no right to enact laws that affect man's relation to his God.

Because the right is given to civil government to enforce its penal code, is no reason why the church should turn to the civil magistrate and ask him to force upon men the doctrines and ordinances which the church has failed by the power delegated to her to persuade men to obey. Neither should the state, because it has the power to force obedience to its laws, attempt to compel its citizens to obey laws that foster only religious practices.

If it were possible for the state to make people obey God in matters of religion, then there would be no need for the church. Governments, while they are ordained of God, are institutions of men; and when they endeavor to deal with religious matters, they go contrary to the plans and wishes of God.

Ours is, and always has been, a government granting freedom of conscience and

religious liberty to all. Every citizen should endeavor to uphold our government in its effort to maintain these principles, and use his influence against any institution, whether church or otherwise, that endeavors to overthrow them.

Newspaper Comments

A RECENT hoboes' convention went on record as favoring a six-hour day and a five-day week — without work.—*Philadelphia Inquirer*.

It is suggested that science may give us a new religion. But most of the religions we already possess have been used so little they are as good as new.—*Southern Lumberman*.

The function of the church, in so far as it is an institution of organized society, is to create the will to righteousness. It is not the function of the church, in the American principle, to organize political action, to elect civil officials, to make laws or enforce them, but to reach men's consciences, and thus assure right conduct in all the individual's actions, private and public, rendering unto Caesar the things that be Caesar's and unto God the things that be God's.—*Chicago Tribune*.

No man has a right to vote in this country as a Christian, or as an agnostic, or as an atheist. His right to vote rests upon his citizenship, not upon his beliefs or unbeliefs in spiritual matters. He takes his oath of allegiance and loyalty to his country and State as a citizen, and only as a citizen.

Is a minister of the gospel, then, to refrain from taking an active interest in public matters? As a minister he should so refrain; as a citizen he is free to be active as his judgment may dictate. But in order to safeguard the good name of the church of which he is a part, he cannot make it too plain to his fellow citizens that he is active solely as a citizen of his State and nation.—*The Farmville (Va.) Herald*, July 26, 1929.

The law, of course, ought to be obeyed and enforced, because it is the law. But some of the methods used in its enforcement are so revolting that in the years to come people will look back upon this age precisely as we, at this period, look upon the wretches who, in the name of religion, enforced their horrible decrees against persons suspected of witchcraft.

—*The Bellingham Herald.*



Sparks From the Editor's Anvil

HUMAN beings have withstood everything but power.

RELIGIOUS persecution is the weapon of a false religion.

THE greatest conqueror is he who has conquered himself.

SOME speculative philosophers ought to bear the title of foolosophers.

BIGOTRY is the fruit of self-righteousness and self-conceit in religion.

THE biggest saint in his own estimation needs the greatest watching.

It is natural for man to be intolerant; it is supernatural to be charitable.

WHEN preachers turn to legal righteousness, criminals hatch crime eggs.

HE who wants to force his religion upon others, shows his want of religion.

THE people who trumpet their religion, usually want everybody to dance to it.

TRUTH is insulted when its adherents fear it will perish unless supported by force.

THE man who loves liberty loves others, but he who loves power loves himself.

Two things are equally incongruous, — a preacher asking aid of the state for the cause of religion, and a politician soliciting the support of the church to defeat his opponent.

THE surest way for a church to lose its influence and prestige is to enter the political arena.

A RELIGION by law is a religion without love, and a religion without love is a religion without a soul.

WHEN there is no joy and mirth in the land, the nation needs to fear what tomorrow may bring forth.

IF the ship of state is ever wrecked, it will be on the substratum of bigotry, and not on the rock of freedom.

THE church has too many hypocrites already, to justify its entrance into polities to make more by law.

RELIGIOUS zeal is commendable when confined to its proper sphere, but is detestable in the realm of polities.

THE best preventive of war is to conscript the politicians, and confiscate all private gain resulting from war.

GOD will never vacate the judgment seat in favor of any man's claim to judge another man in matters of conscience and religion.

You can no more change a man's character by legislation than the Ethiopian can alter his skin by the application of cosmetics.

THE abuse of power and the invasion of the people's rights has been the primary cause of the overthrow of all governments in the past.



Blue Laws Enforced With a Vengeance

Two hunters were fined \$1,208 in Montgomery County, N. Y., for shooting a pair of rabbits on Sunday. It appears that New York State inflicts a more drastic penalty for killing rabbits on Sunday than is exacted sometimes for killing human beings. Let no one say the Sunday laws are obsolete in New York State, and that the judges do not enforce their religion by law.



LIBERTY

BY W. S. RITCHIE

GOD made man upright: His own image gave
To His own child. Not as a groveling slave
Or cringing suppliant would He have him be,
But like to Him — noble, possessed, and free.
Not like plan of a machine was he made on;
Not a mere resemblance — an automaton;
Not just to love his Maker — that he must;
Not to serve Him only that he might be just;
Not like serfs to Him, or other men, to be,
But in love's joyous spontaneity.
This is His plan, this is the seemly grace
With which He would have us come before His face
In worship and with adoration's praise
That, not from lips, but the heart's fountain raise.

God knew the fearful cost if man should fall,
And choose the ways of wrong, but, knowing all,
Still gave him for his own the power to choose,
That by his own decisions he should gain or lose.
He knew what it might cost Him, yet He still
Gave unto man the freedom of his will.

Ah, how can man in God's example find
A precedent for other men to bind.
When He made man free; and when man lost
His all by sin, He paid the awful cost,
And re-created him anew, and still
Took not away the freedom of his will.
But said again, "Whosoever will may come"
And be a son within the heavenly home?
And in that home where love does full abound
There are no promptings but in love are found.

